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A True and Impartial
NARRATIVE
OF THE

Eminent Hand of God that Befell

A QUAKER

And his *FAMILY*,

At the Town of Panton in Lincolnshire,

WHO

Affirmed he was commanded of GOD to Pronounce

Mr. *Ralph James* Preacher of the GOSPEL

A LEPER

FROM

The Crown of the Head to the Sole of the Foot:

The same Judgment of LEPROSIE

shortly after falling upon one of his Children;

himself, Wife, and the rest of his Children,

being also Afflicted with a painful Distemper.

*Attested under the Hands of several Credible
Persons, Eye and Ear Witnesses.*

As by the NARRATIVE will more at large appear.

LONDON,

Printed for Francis Smith, at the Elephant and Castle
without Temple Barr. 1672.

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A TREATISE
NARRATIVE
OF THE
LIFE OF

A QUAKER

AND
A HISTORY OF THE
QUAKER
CONGREGATION OF
THE CITY OF
PHILADELPHIA
FROM
1681 TO 1800
BY
JAMES M. SMITH
OF THE
QUAKER CONGREGATION
OF THE CITY OF
PHILADELPHIA

A PAPER

IN
THE
CITY OF
PHILADELPHIA
ON
THE
10TH
DAY
OF
JANUARY
1801
BY
JAMES M. SMITH
OF THE
QUAKER CONGREGATION
OF THE CITY OF
PHILADELPHIA

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1801

(1)

A True and Impartial

NARRATIVE

OF THE

Eminent Hand of God, that beset a Quaker
and his Family, at the Town of
Panton in Lincolnshire.

Courteous Reader,



N February last, one Mr. Benjamin Morley, a Person well known to Thousands in this City, and of good Repute, dwelling in the Town of Ravensthorpe, in the County of Northampton, coming then to London, to give his Son, that is a Shop keeper at the Kings Arms in the Market place in Southwark a visit, among other passages of Providence that he had heard or observed of the Works of God, since his last being in London, he took an occasion to speak of his being lately in Lincolnshire to visit the Churches, and having there heard by some persons, some Hints of a memorable hand of God, that had befallen a Quaker and his Family in that County, and being unwilling (if Truth) such a mighty Providence should pass, without the utmost Testimony of its Certainty, resolved with himself, to ride on purpose to the Town of Northwillingham, some ten Miles beyond Lincoln, and accordingly did, and there received the Substance of this following Discourse, from Mr. Ralph James Elder of the Church, his own Mouth, and was so satisfied in the truth of what is here attested,

A 2

knowing

knowing the Sobriety and Worthiness of the Testor, who with great Humility, ascribing the Glory onely to God, gave him an Account from first to last, of all material Circumstances relating to this mighty Providence, which several Ministers in London, and other Intelligible Christians, hearing an Account of, from the aforesaid Mr. Benjamin Morley, were very desirous to have it Related more at large, from the Eye and Ear witnesses of the Place where these things had happened, desiring also, that it might be attested under the Hands of several Inhabitants, that it might gain Credit in the minds of all that should hear of it, answerable to its mighty worth; did therefore request one Mr. John Green, now dwelling in the New Rents near Deadmans place in Southwark, whose Birth was within two Miles of this Town of Northwillingham, and also that well knows the Elder of the Church there, and had had the same Relation some time since from his own Mouth, to write this following Letter.

Beloved Brother Ralph James,

I Am by several Worthy Christians in London, desired to intreat you, to send us an Account in Writing, as full and as clear as it is possible for you to remember, of what passed between your self and Richard Anderson of Panton, that was the Quaker, concerning the Leprosie that beset his Child, and that Sore-Pain that beset himself, his Wife, and the rest of his Children; for in truth, it is utterly denied by the Quakers in London, they say 'tis a false forged Lie of the Independant and Baptist People; And indeed it is scarce credited by any, that so visible a Handiwork of the Great God, to the Glory of his great Truth, and for the Reputation of the Holy Scrip-

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Scriptures, as being the Rule for his people to walk
and square their Lives by, could be concealed from a
Publication, under several Credible persons Hands,
as were Eye and Ear witnesses, that so the Truth may
be vindicated, to the Praise of God, and their Mouths
stopped that do gainsay it, and by the good Bless-
ing of Heaven, those poor deluded people called
Quakers that are not hardened, may take seasonable
advice from this Land-mark of Providence, to repent
of their Grand Sin, of setting up a Light within
for a standing rule, that Men and Women must walk
after, rather then give heed to the Holy Scriptures,
calling that a dead Letter, and the Ordinances it calls
upon us, to be found till Christs personal coming in
the practice of Carnal, Low, and empty Services;
This is the Substance of what I am desired at this
time to write unto you, so with my intire Love to
your self and Family, begging your daily Prayers
to God for me, and intreating your speedy Answer,
I rest

Your truly affectionate,

London, this 12
of Feb. 1671.

though unworthy Brother

John Green.

Here followeth Mr. Ralph James the Elder, his
Answer to this Letter ;

Brother Green,

I Have received your Letter, wherein I understand you de-
sire, that I would send you a Copy of that Discourse, and
the handy work of God that appeared betwixt us and
Quakers. I cannot by this Post answer your desires, for I
must have a little more time. I will shew you the Reasons
there

there was some time ago a dispute betwixt the Independants and the Quakers, and I was desired by some of the Independants to be present, and I did then amongst other things tell them, of this that past betwixt the Quaker and me; and in the same Month I was at Rason Fair, where I met with him that was the Quaker, namely Richard Anderson, and so I desired him that he would go with me to one Peter Stacy, who was at that Meeting at that time, and was in the Town at that day; he is an Independant, and declare what past betwixt him and me, and the Handiwork of God that was upon him, his Wife, and Children; I said to him, I had no end nor purpose in what I desired of him to speak, but that God might be Honour'd, so he did relate before Peter Stacy of Brigg, an Independant, and Thomas Kidd of Donnington a Baptist, the whole Circumstance, as by the Blessing of God, I will endeavour to give you an Account, as speedily as I can: my Reason that I could not send it at this time is, because the Congregation where we sought to God for his Restauration, and the persons that he related it to since, do live many Miles distant one from another, so that I must have a little time to get their Hands to it; no more at present, my Christian Love to you, I rest,

Your truly Loving though unworthy Brother in the Lord
Northwillingham,
Feb. 26. 1671.

Ralph James.

Here followeth the Second Letter from London,
by way of Answer to this preceding Letter.

Beloved Brother Ralph James.

I Received your Letter Dated February 26 1671:
I and have Communicated the same to several worthy Ministers, and other Christians, to their great satisfaction

tisfaction, who now are perswaded, what was reported in *London* concerning the Leprosie, is not an invented Fable, but will in due time and with the good Blessing of God, prove as useful a Truth, as indeed it is eminent: They look upon it to be such a witness of God, and indeed so little less then a Miracle, that should you hold your peace, it might prove your great Sin, especially considering God himself hath given such a Decision of that great Controversie now on foot, between those poor deluded People called Quakers, and the whole Christian Profession in *England*, namely, whether the Scriptures be the Standard to try Spirits by, or whether the Spirit be the Standard to try the Scriptures by; that such a Contention should be between yourself and the Quaker, you for the Scriptures to be the Rule to walk by, he for the Light within, to be the Rule to walk by; And that as he told you, the same Spirit or Light within, did Command him to pronounce you a Leper, from the Crown of the Head to the Sole of the Foot, for saying he was Deluded, and a false Prophet, and that the Quakers Light within, was not the Truth or Rule to walk by, but that he and they, were a poor Deceived people; that God in just Judgment should meet such Confidence, with the same Measure he meted and pronounced against you, is a matter worthy to be known, and Read of all Men, to the everlasting praise of Gods Grace, that in this our day, hath thus added strength to the weak Hands and feeble Knees of his poor people, in the vindication of the Scriptures of Truth, that was more to *Jah* and *David*, then their necessary Food; but I shall not farther enlarge at this time, yet give my hearty thanks for your Letter, and earnestly request, that as speedily as is possible, you will send up a full Narrative.

native, under the hands of several that were Eye and
 Ear witnesses; I shold mee also to tell you, that se-
 veral Quakers here in London say they have since
 this Report hath been abroad writ into *Lincolnshire*,
 and can hear of no such Man or Thing, but say it is a
 very false Story raised on purpose, to blemish what
 they call Gods Truth, and that now there is a Qua-
 ker in London from your parts, to protest against the
 verity of what is attested; but this doth not in the
 least give us doubt of the Truth of your Testimony,
 neither are we affraid of the Face of any that shall
 dare to obscure so eminent a Finger of Heaven, but
 shall God assisting, speedily make it Publick for his
 Truths sake, and do from our hearts account it our
 bounden Duty in every Prayer, to give thanks to his
 Name, for so eminent a handiwork, to the strength-
 ning our hands after a daily increase in love, and esti-
 mation of the Blessed worth of the Holy Scriptures,
 as a Lamp for our Feet, and the more pure word of
 Prophesie, unto which we shall certainly do well,
 that we take heed as unto a Light, that shineth in a
 dark places But before I conclude, I must make it my
 earnest Request, that you will give us a few Lines
 of the Reasons why this great Handy work of God
 hath been so long Concealed from Publication, in
 which Service you may give great satisfaction to
 many here in London, that much wonder it hath not
 been much more talked of, and openly spread in
 every place, to the Honour of God, and deterring of
 poor ignorant persons, from running after those deluded
 people called Quakers: thus with my poor Prayers to
 Almighty God for your assistance in this and all your
 Services for his Name and People, I rest

Your truly Affectionate & worthy Brother,

That should follow here is falsly plant before John Green.
 y^e beginning of this piece.

Loving

This is transposed, & should have been placed at the end of Part II of the Enquiry.

My Loving Brother,

Although it hath been very long, yet it could not be otherwise, by reason some of the Testers live many Miles distant. But here I have sent you a true Relation of the Discourse, and in short what passed betwixt me, and the Quaker, the Heads of every particular that I can justly remember; and as concerning your desire, why so Eminent a thing was not made known sooner, it had been published at that present, but that a slavish Fears possessed me, thinking that Friends and others that had seen it, would have thought that I had gloried in it: for, when that it was come to light by Brother Stanley, as having some account of it from one of my Men, and then questioning of me, I was very much possessed with fear in the Telling of it, as if, that if I should tell it, I should have it thought I glory'd in it, and so hath discouraged me, that when I have been telling of it, I have told it but in part; so that as it was wrought by the hand of God, so it is now brought to light by the same hand of God. As for your desire for several friends hands to attest the truth of this Relation; I return you this answer; First, you have Thomas Baldock, who was an eye and ear witness of every particular where we sought God, he hath signed it with his hand. And then you have Peter Stacy an Independent, who had the Relation from the Quakers own Mouth, before several other Witnesses, and also John Laming, whose work shew'd the Quaker said he had a Command from God to take; who both attest that the Assertion is true: And, as for my Brother and my self, we went to him the 23th of February last, viz. Richard Anderson, and examined him again, and he confessed what is in the Assertion to be true; as for the Man, he never went to the Quakers more, but came to our Meetings, till a Warrant came to break them up, and then he went away, his wife and that Child that was all over spotted is dead.

since I received your Letter there hath been two Quakers at me to know the Truth of this Relation, and I told them it was so, and they went away VERY SAD, and told me, That they believed me; and they showed me A LETTER that they had from London, enquiring about it: I told them the Mans Name, and the place of his abode. No more, but my Christian Love to you, and to the Rest of our Friends, though unknown, I rest, expecting an Answer.

Your unworthy Brother in the Lord
Northwillingham, April Ralph James.

17. 1672.

The Narrative.

Richard Anderson of Panton, about Ten miles from Lincoln, came to our Meeting at Northwillingham, to hear the Gospel Preached; who, when he had been a Hearer for some time, was Convinced, and said, he did believe, that Baptisme in Water was an Ordinance of God: and that both Men and Women ought to be Baptised in Water, as taking Jesus Christ for our Leader and Example; so he went away at that time; but, before he came again, he met with the People called Quakers, who told him (as himself Confessed) that he must not look upon those outward Ordinances, for they were low, but that now he must minde the Light within, and be guided by it, and not by the Scriptures, for they were A DEAD LETTER: To which Light he gave such heed, that when he came to our Meeting again, he much contended against the Baptisme of Water, and said, that now they were to be Baptised with the Baptisme of the Spirit, and not with Water, for the Spirit was to try the Scriptures, and not the Scriptures to try the Spirit. In Answer to which, I said, that I believ'd that the Scriptures were to try the Spirit, and not the

~~spirit~~ to try the *Scriptures*: he seemingly *made light*
~~of it~~, and said, That now we must mind the *LIGHT*
WITHIN; in answer to which, I said I was afraid that
 the Quakers were deceiv'd, and guided by a Spirit of
 Delusion; and that it was my Judgment, that all the
 Sons and Daughters of Men ought to be Guided by
 the *Scriptures*: very much Discourse was betwixt us
 at that time, I, in the Vindication of the *Scriptures*, as
 being the Oracle of God, and the Rule for us to walk
 by; and he for *the Light within*, to be the Rule for the
 Sons and Daughters of Men to be guided by: But, as
 for every particular of our Discourse, it is out of my
 remembrance, so he went away at that time. And
 the *Light* which the *Quakers* did tell him (as he said)
 he must be guided by, Commanded him within a short
 time after, so that he came very early one morning to
 my House, and enquired for me; so I went to him,
 and he told me that he was Commanded of God to
 come and reprove me for Speaking against the People
 of God, (as he said) called Quakers, and to
 Exhort me to turn to the *Light within*, or else
 he was, as he said, Commanded of God to Pro-
 nounce a Judgment against me: I told him that I
 thought him to be a False Prophet, and possessed
 with a spirit of Delusion, (then he said) he was Com-
 manded of God to Pronounce me *A LEPER*; and he
 did, *from the Crown of the Head to the Sole of the Foot*.
 In Answer to these words, I said to him, through
 Gods Goodness I am not discouraged at what thou
 sayest, but do believe that thou art a *false Prophet*, and
 possessed with a *spirit of Delusion*, and that I am not
 to take any notice of what thou sayest; but I do de-
 sire with all my heart that the Lord would be pleased
 to let thee see thy Evil, and the Error of thy way,
 that thou mayest repent, and confess thy Error, that
 the Name of God may be honoured, his wayes and ap-

established and confirmed in his wayes and appointments: So we parted, and he went a little way from me, but returned again, and said unto me, Thou sayest that I am a *false Prophet*, deceived, and possessed with a *spirit of Delusion*, but it will be known by me or mine, of thee, whether I be *A TRUE PROPHET, OR A FALSE ONE*, and so he went home; but within a short time after he came home, the Lord was pleased to smite one of his Children (as he said) spotted all over, Himself and VVife, and his other Children with a restless Pain in their Bodies, so that he was forced (as he said) to come again, and CONFESSED he was Deceived, and that he was a *False Prophet*; and the same Judgment he had Pronounced against Me, was fallen upon one of his Children, and that Himself, and his VVife, and his other Children were taken with a restless Pain in their Bodies; and he said, That he and his wife did believe, that if I would Pray to God for them, they might all be restored again to their former healths. In Answer to his words, I told him, I could not at present give him an Answer, but if he and his wife would please to meet me at *Darlington*, where I am to be by Promise the next Lords Day, it may please God, that his desire might then be answered. He being very sad at that time, I fell a speaking to him, and asking him some Questions about the Light within, which the *Quakers* had him mind, and be guided by; and he told me, that that Light many times, would, when he had sat down to eat his *Meate*, and had drawn his Knife to cut in, have commanded him to *put it up again*, and so he said he had done for several times, and gone without his *Meate*, and that Light also, (as he said) perswaded him to *Fast*, and told him, That he should *Cure the sick*, in obedience to which perswasion he did Fast, and came to our Town of *Northwillingham*, to the House of

(C. 11)

one *John Laming*, whose Child was then sick and weak, and he told me, he went to Cure their Child, but that Light and Perswasion did deceive him, for he now saw he could not Cure the Sick. So according to my promise I went to *Dunnington*, and he and his wife met me there amongst our Friends, and did both Confess what is here before mentioned, who also desired our Prayers to God for them; and so I with the Congregation there met together, did seek unto God, for the removing of that Distemper and Affliction which he with his wife there Confessed, that they and their Children were under; and the Lord was Mercifully pleased to hear our poor Prayers for them, and to restore them All to their former health again, which he himself Confessed when he came to our Meetings afterwards, to the Praise of God alone for ever be it spoken. This Relation is True, Witness my Hand, this 27th of April, 1677.

Ralph James of Northwillingham, in the County of Lincoln.

Now Followeth the Testimony of the other
Witnesses Specified in the Letter.

I Peter Stacy being in September the 14th at *Rason-Faire*, and by occasion of a Dispute betwixt some Independants and Baptists with the Quakers at *Ronby*, the Truth of this above said Relation our Friends there present desired to know, and then did *Ralph James* bring *Richard Anderson* the aforesaid Quaker, on whom the Judgment specified had been inflicted, who owned the Truth of this Relation before them all. Witness my Hand this 24 of February, 1677. *Peter Stacy*.

The next Testimony is that of *John Laming*,
mentioned in the Letter.

AS touching what is asserted in this Paper by
Ralph James, I attest it to be Truth, and
that *Richard Anderson* the aforesaid Quaker did
come to my House to Bless my Sick Child, and said,
God Bless thee, for I was sent to Bless thee, and
strook him on the Head. Witness my Hand this
18th of Aprill 1672.

John Laming of Northwillingham, in the
County of Lincolne.

Next is the Testimony of *Tho. Baldocke*, who
was an Eye and Eare-Witness, and present
where Prayer was put up to God.

AS touching *Richard Anderson* a Quaker,
and his Wife coming to Donnington, and
desiring the Churches Prayers for the Recovery of
that Great Judgment, that (as they owned) God
was pleased to lay upon them, I attest to be Truth.
Witness my Hand this 18th of Aprill, 1672.

Thomas Baldocke.

The next is the Testimony of *Thomas James*.

FEBRUARY 29, 1672. Then did *Richard An-*
derison the Quaker Confess what is here as-
serted to be Truth; and also that when he came
home

home the first time from Northwillingham, he and his Family were all affrighted with restless paine, and that after they had been at the Meeting at Donnington, where Prayers were made to God for them, they were all Quieted; and, that his Wife was never at such a Meeting before. Witness my Hand this 18th of Aprill, 1672.

Thomas James of Northwillingham
County of Lincoln.

I John Green, borne in the Town of Walesby, within two Miles of Northwillingham, in the County of Lincolne, now dwelling at the Sign of the Last in the New-Rents, near Deadmans-place in Southwarke, do testifie, that for this Twelve years I have known Mr. Ralph James, and had this Testimony from his own Mouth, now some Moneths since, and do certainly believe the Truth of it, having knowledge of him to be a Man of Good Reputation in the World, and of Blameless Conversation; he having been also an Elder of a Congregation for many years.

Witness my Hand this 10th of May, 1672.

John Greene

F I N I S.